THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Make yourselves nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away—houses built without hands for your souls to live in."

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IMMORTALITY OF MAN.

THOMAS A. EDISON, the famous inventor, has thought proper to add an argument in favor of gross materialism to those already in vogue. Speaking to a representative of the press, he professed his disbelief in the "immortality of the soul," and he argued that man is not an individual but an aggregate of cells, as New York, for instance, is an aggregate of individuals. There can be no existence for us, as individuals, he said, beyond the grave. There is, in fact, he argued, no soul. The brain is but a phonographic record, and it is as irrational to claim immortality for anything that may be in the brain as for anything that goes to make up a phonographic cylinder. "No, we are not individuals," he said, "we are aggregates, made up of mighty little things." This is his argument.

Mr. Edison is a great authority on all that belongs to the domain of electricity, and any statement he may make regarding facts in that domain is entitled to the greatest consideration. But when he enters the field of psychology, or theology, he can claim no more authority than any ordinary student of human problems, and a great deal less than those who have given as much time to those subjects as he has to electricity. Each one is at home in his own field of enquiry, and it may be questioned whether Mr. Edison is thoroughly familiar with the various questions involved in the wider one concerning the immortality of man.

To question the authority of the inventor to speak on that subject is, by no means, to belittle him. He is just as great as a

student and inventor. A musician may not necessarily be an authority on questions belonging to the science of mathematics, though he may be on harmony. An architect may not be very well versed in geology, and yet be prominent in his own field.

Mr. Edison's comparison of man to a large community is, in principle, the same as that made by the Apostle Paul, when he likens the Church to a human body in which all the various members co-operate for the benefit of the whole. "For the body," he says, "is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God hath set the members every one of them in the body, as it hath pleased Him. * * * That there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (I. Cor. 12:14-27.) Never was there a more striking picture drawn of the community to which Mr. Edison refers. What the Apostle says of the various members of the body applies to the various cells as well. Every tiny cell is living its brief life for the service of the entire body. Man is an aggregation. This is true, but it is not the whole truth.

The human body is more than an aggregation of cells. It is also the habitation of a spirit that controls all of these cells, all the various organs and limbs, and directs their activity toward a certain end. In this respect the comparison of the man to a city is imperfect. A city is only an aggregation of individuals, each living his own, independent life. If a million individuals should die in one day in New York, that would not affect the existence of the rest of the city in the least. If one part of it should perish by earthquake or be destroyed by fire, that would not affect the other parts, except in an indirect way. In a big city there are only individuals, sometimes co-operating and sometimes quarreling and fighting. The human body contains, besides individual cells, a spirit that lives, and thinks, and suffers, and rejoices, and commands, to the best of its ability, those cells. If the heart is injured, the spirit knows that the injury is irreparable, and withdraws, and the body dies. Why should the entire body die because of a small bullet hole in the heart, seeing that life may continue though an entire leg is torn off by a cannon ball? It is the spirit that inhabits the body that directs the repairs that are necessary every day; that commands its armies of cells to fight intruding enemies, and that leaves the body when defense is no longer possible, or the tabernacle is worn out. They tell us of death through imagination, and through

fright. There is a case said to be well authenticated of a man who died because he imagined he was bleeding to death. The body was entirely uninjured. And the Apostle tells us that, at the coming of the Savior those who belong to Him will be changed in a moment. Those who are alive in Christ will be caught up to meet the Lord in the air. (I. Thess. 4: 16, 17.) All of which would be improbable but for the fact that the body is the habitation of an immortal spirit.

There are instances on record of men having come to life after the spirit had left the body. Some of these we find in sacred writ. But they are not entirely unknown in our own age.

A remarkable case is related by Dr. Isaac Kaufman Funk, which found its way into the columns of the press in 1905. Dr. Funk was quoted as follows:

"A well known physician in New York city, a man whose veracity would be questioned by no one who knows him, and also an editor and publisher of reputation, gives me his word of honor as to the truth of the following personal experience:

"He was alone in Florida when attacked with paralysis. He knew, as a physician, that he was dying, and as previous symptoms told that he would die in this way he did not wish to alarm anyone by calling assistance. Believing that death was inevitable, he went to bed determined to watch, as medical expert, the approach of death. The paralysis gradually crept from his feet to his body, and finally be became unconscious. Then, suddenly, again he was thoroughly conscious, and felt himself wholly free from pain. He wondered if this was death. He thought of a friend whom he had long known, a thousand miles distant. In a few moments he was in the presence of his friend at his home, saw the members of his family assembled, noted what they said and what they were doing. He spoke to them, but could not attract their attention, when suddenly his friend's eyes were riveted on him and he cried in astonishment: 'Why, Doctor, are you here? I thought that you were in Florida,' and he stepped forward to greet him. Quoting the doctor's narrative to me, 'I felt myself repelled at his approach.'

"The doctor then related a number of strange experiences through which he passed that night, and that finally he heard a voice distinctly say to him: 'You can remain here now if you wish to, or, if you feel that your work is undone on the earth, you can return to earth. This you must decide for yourself.' After much reasoning and hesitation he concluded that his work on earth was not done, and then immediately he found himself in his bedchamber looking at his corpse lying on the bed, which to his experienced eyes was that of a body from which the spirit had passed. 'By a supreme effort of my will,' he says, 'I re-entered my body and found that the sun was up and the whole night had passed since I had become unconscious.'

"'That morning,' the doctor continued in relating it to me, 'I wrote my distant friend and told him what I had seen in his house and what I had heard him and the various members of his family do and say. That same morning that friend wrote me a letter, telling me that he had a strange experience the night before: that he had seen me in his room as clearly as he had ever seen me before, and that in astonishment he said to me: 'Why, Doctor, are you here? I thought you were in Florida.' He added in his letter: 'As I approached you to grasp you by the hand you disappeared. I greatly fear some misfortune has happened to you.'

"These two letters crossed. By after correspondence the doctor found that what he saw and heard in his friend's house had been actual facts."

Even if this story is not accepted, though there is no known reason for doubting it, the cases recorded in Holy Writ certainly prove that the spirit has an existence separate from the earthly tabernacle. In the words of the Apostle: "There is a natural body, and there is a spiritual body." (I. Cor. 15:44.) The destruction of the first does not mean the dissolution of the latter. This is the great truth taught by revelation and corroborated by reason.—*Deseret News*, October 15th, 1910.

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 733.*)

Mr. Baldwin might have added, we think, that very probably both the ancient Americans and the Phœnicians borrowed their notion of sacred serpents from the Israelites, who apparently practiced serpent adoration from the very beginning of their national existence.

Sun worship and serpent figures, either worshipped or used as religious symbols, were associated together in Phœnicia, Palestine and ancient America; and for this reason both of these idolatrous features of a common system have been considered together under this one number.

40. A Copan Altar. A Revelation of Priestly Judaism.

In Stephen's *Travels in Central America*, etc., Vol. 1, facing page 141, and following 142, there are representations of the top and the four sides of a remarkable altar which is found among the ancient American ruins at Copan. The sides altogether contain sixteen sculptured human figures, and the top is divided into thirty-six sections of hieroglyphics. Among the latter are symbols which readily suggest the two stone tables on which were originally written, by the finger of God Himself, the ten commandments. They are apparently inscribed with hieroglyphics to indicate doubtless that they are intended to represent records of some kind.

Placed crosswise on one of the tablets is evidently the symbol of a sealed book, or roll of writing, resembling the ancient style of books. The base of the tablet which has the sealed roll upon it, rests upon a symbol which to us represents nothing else so well as the several phases of the moon in their progress from a small disk to a full orb. There are also two crosses. These are symbols which, as we all know, could be very appropriately used to represent matters of one kind or another connected with the Mosaic or the Christian dispensations.

But it is when we come to an examination of the figures that are carved on the sides of the altar, that we find portrayed evident representations of Jewish practices, priestly costumes and symbols; and to these our attention is now directed by an enumeration, as follows:

(1.) The two principal figures are seated in the oriental fashion. Not much importance is attached to this circumstance, yet it shows that this custom of the East was known in the West, and its practice here is in harmony with the Book of Mormon claims.

(2.) The figures are all bare-footed. It is of no avail to our opponents to claim that this was a general custom with the priestly orders of a number of Asiatic nations; for that fact does not explain how it came to be a priestly observance in America anciently. Doubtless the practice of ministering bare-footed in holy places was confirmed—not instituted—among the Israelites when the Almighty, on a certain occasion, commanded Moses to take off his shoes because the ground upon which he stood was holy. (Ex. 3:5.) Joshua at one time was also commanded to loose his shoes from his feet for a like reason. (Josh. 5:15.) In both of these cases the command to stand bare-footed is manifestly given not to institute a practice, but to call the attention of Moses and Joshua, respectively, to the fact that the ground on which they then were was holy, though it was not within any known sacred enclosure, or was not a part of a visible holy place. In neither instance can we justly infer that the observance of this custom was then first ordained, and how much farther back in the history of the Israelites one would have to go in order to find the beginning of the practice, is, perhaps, now merely conjectural. It was at all events a very ancient custom among the priestly orders of that people.

(3.) Three figures of serpents are carved on the sides of the altar in association with those of the priests. Attention having already been called to the position that the brazen serpent occupied in both sacred and idolatrous Israelitish affairs, no further remarks respecting the serpent representations on the altar at Copan are necessary.

(4.) The Figures of the priests are all provided with breast-plates and,

(5.) The breast-plates are all inscribed, as Stephen's illustrations indicate.

These two points in order to avoid repetitions will be considered together. From the Biblical records we learn that whenever Aaron went into the holy place, he was required, by the command of God, to wear a "breast-plate of judgment," and upon it was written the names of the twelve tribes of Israel. Concerning the use of such breast-plates among the ancients, Dr. Adam Clarke, in his comments on Exodus 28:30, after making some remarks respecting those provided for the Israelitish priests, and referring to similar badges of authority in use among the Egyptians and the Chinese, says, "All these seem to be derived from the same source; both among the Hebrews, the Egyptians and the Chinese. And it is certainly not impossible that the two latter might have borrowed the notion and use of the breast-plate judgment from the Hebrews, as it was in use among them long before we have any account of its use either among the Egyptians or the Chinese." The different mandarins still wear a symbol of this kind.

All these different badges were inscribed, or had upon them some token or insignia of office and authority. Now, those inscribed breast-plates, forming a portion of the vestments of the ancient American priestly orders, and practically identical in design, so far as one can determine from descriptions and illustrations, with those of the Aaronic priesthood under the Mosaic dispensation, almost compel the conclusion that the early people of this continent copied their ideas of the design and use of their breast-plates from the Israelites of Palestine, who in turn got all these matters from God.

But this case has yet another feature. If what has already been observed about these breast-plates show almost to a certainty a Jewish origin for them, to what conclusion shall we come as to the source from which those in America were derived, when we recall the fact that the breast-plate of judgment was a vestment of the Aaronic priesthood whose duty it was to attend to the *public sacrificial ceremonials under the Mosaical law*; and then turning our gaze to America, find that the breast-plates worn by the figures sculptured on the altar at Copan, *are also identified with the altars of public sacrifice. The Aaronic priesthood, with its emblem of authority and sphere of service, are faithfully represented* on that remarkable altar at Copan.

If there were any sort of confusion apparent in these matters, the evidence in favor of this conclusion would not be so convincing. If, for instance, the breast-plates were found on female figures, or only on those of kings and soldiers, and were associated with any department of governmental or religious service except that of the public sacrifices, there would be some grounds for claiming that chance conceptions in the ancient American mind could account for the similarity in design of those breast-plates. But the consistency everywhere apparent, as the case stands, can not with any show of reason be attributed to chance.

(6.) Aaronic Priesthood Head-dresses.

There yet remains for consideration a striking similarity between the head-dresses on those carved priestly figures, and those which were appointed for Aaron and his sons when ministering in their holy office.

The Bible does not enter largely into a description of these coverings for the head, merely saying that there should be made for these officials "mitres of fine linen, and goodly bonnets of fine linen." It appears from this language that the head-dress was to consist of two pieces. Dr. Clarke, in his notes on Exodus 28: 4, says that as the original word for "mitre" comes from a root that means to roll or wrap round, "it evidently means that covering for the head so universal in eastern countries which we call turban or turband. * * * The turban consists generally of two parts; the cap which goes on the head, and the long sash of muslin, linen, or silk that is wrapped around the head. These sashes are generally several yards in length. Josephus confirms this view, saying that the head-dress of the priests was made of thick swathes, doubled round many times and sewed together. (*Antiq.* chapter 7.)

Now, it is only necessary to take one brief look at the head-dresses on the figures on the Copan altar to perceive that they are intended to represent "mitres or goodly bonnets" constructed by wrapping material of some kind round and round an inside body or cap.

Here, now, in another specification, we find a part of the habiliments of the Aaronic priesthood, as Divinely instituted among the Israelites in Palestine, represented as an essential of the dress of the priestly officials in Ancient America—shall we not say of the Aaronic priesthood in this country more than a thousand years ago; for its insignia occurs precisely where it should to sustain this view of the matter. Such appears to be a consistent interpretation of a number of interesting symbols that are carved in stone on the sides of that Divinely preserved altar of testimony at Copan. Whether this altar is the one, or is not the one, to which reference is made in Isaiah 19: 19, we leave each of our readers to surmise for himself. Doubtless when the hieroglyphics carved on its top are deciphered we shall have additional data upon which to base a conclusion.

(*Continued on page 747.*)

CHARITY.

Don't look for the flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 24, 1910.

THANKSGIVING DAY.

THIS day is quite generally observed in all the States of America as a day of special Thanksgiving to God. The origin of this praiseworthy observance dates away back to the early days of the Puritan Fathers, but its universal adoption as a festal day is comparatively recent. The close of the month of November is regarded as a peculiarly fitting time for a nation-wide expression of gratitude to the Giver of all good, since harvesting of all kinds is then quite completed. The farmer and the fruit grower have garnered their summer's earnings, the cattleman and sheepman have disposed of their surplus stock and have money in the bank. The mine has brought forth its treasures; forest and stream and the ocean have contributed of their riches. Bounteous nature has been lavish this year until the horn of plenty is bursting with its fulness. Surely there is ample cause for special thanksgiving. A brilliant writer in *Lewis's Magazine* wrote an article recently, of September, calling it "The Thankful Month." It contained numerous splendid sentiments, from which we select the following as particularly appropriate to the present theme:

"What have I, or you, what has any man done that earth should glow with beauty, should send up fragrant odors, should hang luscious fruit upon the bending boughs for his delectation? Surely if we are so ready with our fault-finding when the months bring lighter burdens than usual of the good things so liberally bestowed upon us, we might at least be equally ready with thankful recognition of a bounty that without a shadow of desert on man's part has gone on supplying his needs through the hoary ages of the past, and supplies them still, even though his grudging soul never gives birth to a single thankful thought. * * * Let us with grateful hearts acknowledge our indebtedness to the Giver of all good things, and, for at least once in our lives, be thankful."

Dark days come to all of us—days of deepest grief and disappointment—yet through it all there appears, to him who is willing to see, the guiding hand of the merciful Father. The whole world has cause for thankfulness in the opening up of this the dispensation of the fulness of times; the re-establishment of prophetic communion with the heavens; for the restoration of the gospel with its accompaniment of Divine authority, and the setting up of God's kingdom among us. We say the world has cause in these matters to be thankful, although they perhaps do not know it

yet, but there should well up in the hearts of all Latter-day Saints the deepest possible sense of gratitude because they have this knowledge, and for the glorious hope of eternal life which it holds out to the faithful.

There is cause apparent for thanksgiving in reflecting upon the thought, Why has God chosen me out of the multitudes of His children to be the recipient of such a priceless blessing? How thankful we should be that the pall of darkness which walled up the way before us has been lifted and we are given to see the glory that lies beyond the grave; that we now look forward hopefully and trustfully to a blessed re-union with loved ones in God's Celestial kingdom—a re-union that shall never more have an end.

Then there is our knowledge of God as He is, relieved of the odium of cruelty with which unenlightened men have for ages burdened Him. There is something mighty and awe-inspiring in the doctrine that every soul of Adam's race may be saved and ultimately exalted, that none shall be judged under a law that he has not heard. Provision is made that all may hear the name of the Only Begotten of the Father and live eternally. All this, and much more, is ever present in the voluminous catalogue of the saints' thank-offerings. These are only a few suggestions to the saints, and others of our readers. The list of causes for thanksgiving is endless. Let us not be slow to count our blessings and express our gratitude for them, by word of mouth as well as by mode of life.

The following peculiar bit of rhyme by Walt Mason was clipped from an American magazine. The reference to the riches of the country, the ambitions and pursuits of men, apply as well to this country as to America. It contains some slang; is in places near-frivolous, but there is throughout a strain of genuineness that makes it wholesome, after all:

"Like others, I'm grateful for plenty to eat; I'm fond of a plateful of rich turkey meat. For pies in the cupboard and coal in the bin, for tires that are rubbered and motors that spin; for all of my treasures, for all that I earn, for comforts and pleasures, my thanks I return. I'm glad that the nation is greasy and rich, acquiring high station with nary a hitch; her barns are abursting with mountains of grain; her people are thirsting for glory and gain. She'll ne'er backward linger, this land of our dads, for she is a dinger at nailing the scads. I'm glad that our vessels bring cargoes across, while counting rooms wrestle with profit and loss; that men know the beauties of figures and dates, and tariffs and duties and railway rebates.

"I'm glad there are dreamers not industry-drunk, surrounded by schemers whose god is the plunk. I'm glad we've remaining incompetent jays, not always a-straining in four hundred ways, to run down and collar one big rouble more, to add to the dollar they nailed just before. I'm glad there are writers more proud of their

screeds than board of trade fighters of options and deeds. I'm glad there are preachers who tell of a shore were wealth-weary people need scheme never more.

"For books that were written by masters of thought; for harps that were smitten with Homeric swat; for canvasses painted by monarchs of art; for all things untainted by tricks of the mart; for hearts that are kindly, with virtue and peace, and not seeking blindly a hoard to increase; for those who are grieving o'er life's sordid plan; for souls still believing in heaven and man; for homes that are lowly with love at the board; for things that are holy, I thank Thee, O Lord!"

So, whether our life be all joy and gladness to-day, or whether we be compelled to "walk through the valley of the shadow of death," shut in the while by seemingly impenetrable darkness, let us rejoice in the mercy of the Lord who hath promised solace and happiness to His faithful children. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." That this probation is the "end of things" is inconceivable to the thinking mind and the devotional soul. The spark of Divinity which followed us from that eternal home whence our spirits came, refuses to live without hope. George D. Prentice says: "It cannot be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set up above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful beings which now pass before us like shadows will stay in our presence forever."

To the saints this assurance is made doubly sure, for ours is a living, breathing, pulsating faith rejuvenated and made strong through the current of communion once more set in motion between man and the Throne on High. God is revealed anew, His will made known, His love proclaimed aloud by men who are authorized to declare in soberness and might: "*Thus saith the Lord!*" What a favored people are the saints!

"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth forever."—S. N. L.

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Concluded from page 743.*)

These enumerated similarities, forty in all, but covering more than half a hundred different specifications, supply the volume of evidence to be submitted at present in substantiation of the second and the third propositions which were stated in the first portion of these remarks—some of the points considered applying to one of them, some to the other. If combined they do not clearly manifest that the ancient peoples of America were derived from the very sources claimed for them by the Book of Mormon, we make bold to say that no people anywhere ever erected architectural or sacred monuments in distant lands colonized by them, that were of the least value in tracing racial descent. The signs, tokens, monuments, etc., examined in this case range from recesses in walls for door-hinges to windows and stair-cases; from long, narrow halls and rooms to prison-like harems; from simple building plans to mazes of courts and surrounding structures; from terraced foundations to terraced superstructures; from inscribed walls to ornamental slabs set in them; from bas-relief work to superb mosaics in relief; from ancient American hieroglyphical symbols to similar ones in form and signification occurring in Egypt and the East; from idols and altars at the base of temples to the temple cells or shrines at the summit; from bare-footed priests to serpent worship; from soldier's trousers to the Divinely ordained vestments of the Aaronic priesthood; and everywhere we find easily read signs of the occupancy of this land in ancient times by both Babylonians and Israelites. The voices that rise from the ruins of olden times in this land of America, unite in proclaiming the divine origin of the Book of Mormon.

In the course of these remarks we have found so many noteworthy features of similarity between the arts, etc., of Chaldea, Babylonia, and Assyria on the one hand, and those of ancient America on the other, that it is scarcely conceivable all of them could have been developed so nearly alike, in countries so far apart, unless there was frequent communication between them during long periods of time after this land was first colonized from Babylonia. Such communication was not improbable, since, as already observed, a route either east or west from the Babylonian regions was known in early times; and moreover, the Phœnicians who visited America in ancient days (See *Baldwin's Ancient America*, pages 172-3), may have been "Captains of Industry" who had regular lines of travel and traffic established across the Atlantic, which doubtless was not so broad along some routes of passage, nor so dangerous as it now is; before the lost "Atlantis" was buried beneath its waves.

Snowflake, Arizona. THOMAS W. BROOKBANK.

MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held in the Woolsey Hall, Redding Road, Eastville, Bristol, November 20th, 1910. Those in attendance were President Rudger Clawson of the European Mission, Bristol Conference President J. F. Snedaker, Elder C. C. Lofthouse of the Liverpool conference and twenty-two traveling elders.

The morning session commenced at 10:40. Prayer was offered by Elder J. Arthur Beard. The Sacrament was administered by Elders C. J. Hancock and W. B. Pendry. President J. F. Snedaker gave hearty greetings to all present.

Elder George F. Price stated that cause in the days of Christ produced a certain effect, so if the same cause is here to-day, it must produce the same effect, and our message affords proof. We also bear strong testimony of the Divine calling of the Prophet Joseph Smith.

Elder H. H. Salisbury spoke of the Latter-day Saints as a pure, virtuous and God-fearing people, and said he was proud of his standing and testimony in the work of God.

As a recitation the fourteenth chapter of John was given by Miss Marjorie Kent.

Elders A. M. Baxter and R. D. Smuin rendered a pleasing duet, "God bless our mountain home."

President Rudger Clawson stated that to be saved we must understand God who is to give us our salvation. God is perfect, then if we will be in His favor, we must have our sins remitted, so that we will be worthy of His Spirit. He emphasized the necessity of Divine authority to act in the laws of heaven. "We have direct authority. There is no power on earth, man, or men, who can stay this work. 'Tis the work of God."

After singing, prayer was offered by Elder H. C. Perrett.

Afternoon meeting commenced at 2:30 p.m. Prayer offered by local Elder W. C. Caswell. The general and local authorities were presented by President J. F. Snedaker and unanimously sustained.

Elder A. M. Baxter said that all people will have to obey the principles of the gospel, and thus be judged by the standard of "Mormonism."

Elder C. C. Lofthouse stated that if you wish to know the truth of "Mormonism," ask God, your Father in heaven.

Elder C. W. Williams said that the plan of "Mormonism" is love for the souls of all men.

Sisters Alice and Mabel Jenkins beautifully rendered a duet, "Beautiful Land on High."

Elder J. W. Maynes stated that he knew this to be the work of God. This testimony took him to Zion, and this testimony has brought him back to testify and prove the same to the world. We

as a people stand in fulfillment of prophecy that God has again spoken to man.

President Rudger Clawson stated that the blessings of the gospel are as free as the sunshine. God is no respecter of persons, and He does not acknowledge the authority of the world.

The choir sang, "Stand up for Jesus." Prayer by local Elder A. C. Neal.

Evening session commenced at 6:30. Prayer offered by Elder W. B. Pendry.

President J. F. Snedaker said that "Mormonism" presents facts to the world. The blood of Jesus Christ cleanses us from all sin, providing we yield obedience to the commandments of Christ. Spoke briefly on the essential ordinance of baptism.

Solo, "Better Land," was sung by Elder J. C. Salisbury.

Bristol branch male chorus harmoniously rendered a selection, "Beautiful Isle."

President Rudger Clawson stated that there is no principle so binding as obedience. Obedience is the first law of heaven. A wife should look to the husband, and the husband should look to the Lord. A boy or girl will make their mark in this world by honoring and obeying their parents. We cannot trifle with the message of the gospel. God will not be mocked. He commands obedience. No man or woman may ever think to enter the kingdom of heaven except they are "born of water and of the spirit."

The choir sang, "Song of the Redeemed." Closing prayer by Elder J. C. Salisbury.

Saturday, November 19th, 1910, at 2:35 p.m., President Clawson met with the elders in priesthood meeting to hear the reports of the past six months. Most hearty advice and instructions were given by President Clawson.

C. Eton Price, Clerk of Conference.

FROM THE MISSION FIELD.

Missionary Dies in Germany,—We are very much grieved over the death of Elder Joseph H. Taylor, which occurred Monday last, in Stuttgart, in the Swiss and German Mission. Elder Taylor registered in Liverpool on his way to his field of labor on October 9th, 1909. His trouble was heart failure. His mother and sister, and his brother, Elder Thomas E. Taylor, Jr., who has been laboring in the Norwich conference of the British Mission, were with him during the last several days of his sickness and were at his bedside when he passed away. It is sad to chronicle the death of an elder, so far from home, and one so young, he was just twenty-one, but there is much consolation in the knowledge that he performed a good mission and died in full faith and fellowship, engaged actively in the Master's work. May peace and consolation be meted out to those bereaved.

Arrivals.—The following named missionaries for Europe arrived November 20th, 1910, per s.s. *Megantic*: Albert T. Smith, Clearfield, Utah; George M. Williams, Horace F. Egan, Jr., Sidney A. Brighton, Salt Lake City, Utah; Edward Williams, John E. Bowen, Jr., Spanish Fork, Utah; Hemon L. Pierson, Plymouth, Utah; David A. Matheson, Parowan, Utah; George Heaps, Peter A. Andreason, Smithfield, Utah; George O. Stoddard, Homer J. Brown, Lawrence M. Brown, Cardston, Canada; Ernest J. Wright, Ogden, Utah; Joseph Albert Orton, North Ogden, Utah; Ferdinand C. Sorenson, Spring City, Utah; John E. Christensen, John F. Rosdahl, Central, Idaho; Erick W. Olson, Oxford, Idaho; C. P. Cardon, Othello C. Bowman, Colonia Dublan, Mexico.

Appointments.—The elders who arrived for the British mission, November 20th, 1910, have been appointed to labor in the following conferences: John E. Bowen, Jr., George M. Williams, Bristol; Homer J. Brown, Edward Williams, Hull; Horace F. Egan, Jr., Hemon L. Pierson, Irish; Albert T. Smith, George Heaps, Leeds; George O. Stoddard, S. A. Brighton, D. A. Matheson, London; Lawrence M. Brown, Nottingham.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home November 17th, 1910, per s.s. *Laurentic*: From Great Britain—Alma Buttcane, James M. Booth, Richard Brown, James Brown, David L. Pugh, L. G. Taylor, James E. Jack, John H. Kidman, E. C. Fullmer, Daniel F. Norris, Elmer H. Bailey, A. C. Gunderson, Isaac Jacobs, George B. Mowry, Oluf C. Jensen, Thomas Laws, J. L. Barrows. From Sweden—John O. Erickson, Peter A. Erickson, Peter Sundwall. From Scandinavia—H. C. Hansen, John E. Larsen, James C. Peters, F. E. Torkelson, Franklin D. Jensen. From the Netherlands—Leroy A. Sherwood, H. Uffer. From Switzerland and Germany—W. A. Crowthers. With the company were thirty emigrants, in charge of Elders Peter Sundwall, Oluf C. Jensen, and Thomas Laws. Elders John C. Tuddenham and E. R. Dimond, British mission, have been honorably released and sailed for home November 19th, 1910, per s.s. *Celtic*.

Baptisms.—A baptismal service, at which Elder Ralph Stayner baptised two converts, was held at Carlisle (Newcastle conference), October 29th, 1910.

A baptismal service was held in High Street Baths, Sunderland (Newcastle conference), on Wednesday, November 17th, 1910, Elder C. W. Card baptised seven converts.

At a baptismal service held at Table Bay, South Africa (South African mission), one more candidate was initiated into the fold, President B. A. Hendricks officiating.

On November 14th, 1910, a baptismal service was held at the Gorton Baths, Manchester (Manchester conference), at which four

souls were added to the Church, the ordinance being performed by Elders H. C. C. Rich and Alvin Sessions. The service was well attended by friends and investigators.

On November 19th, 1910, another person was baptised in the open sea at Portsmouth (London conference) by Elder C. B. Petty.

A baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, November 19th, 1910, at which nineteen persons were baptised by Elders John W. Howick, Edward C. Rich, and Alexander Anderson. The converts were from the following branches: Bradford, 4; Batley, 2; Clayton, 1; Halifax, 1; Leeds, 4; Morley, 1; Pudsey, 1; Wakefield, 5. About one hundred and seventy-five persons witnessed the ceremony, among them being many strangers.

Successful Socials.—Monday evening, November 14th, 1910, the saints and friends of the Walsall branch (Birmingham conference), gave a social in honor of Elder E. Carl Fullmer, who, on account of ill health, is being transferred to the Central States mission. An interesting program was enjoyed, many of the numbers being rendered by friends. Elder Fullmer was presented with a token of respect. Refreshments were served, and a few lively games concluded the evening's entertainment.

On Tuesday evening, November 15th, 1910, a farewell social was held in the Sion Street Gospel Temperance Mission, Radcliffe, in honor of Elder L. G. Taylor, who has labored for some time in the Bury branch (Manchester conference), and has been honorably released to return home. There were a number of saints and friends present, and all had a good time. A good program was rendered, consisting of songs, recitations and games; light refreshments were also served. Among those who took part on the program were Mr. Wilford McCeever and Mr. Lionel Hinchcliffe, who favored us with some nice selections. The saints and friends presented Elder Taylor with a nice carving set.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson I.—God and the Godhead.

Text: We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.—*Articles of Faith*, I.

I. The Existence of God.

1. A matter of common belief. (a) Man's inborn desire for worship. (b) Idolatry is misdirected worship; when through sin men no longer acknowledge God, they deify some object or conception of their own choosing. (c) Compare atheism and idolatry.
2. Proved by specific evidence. (a) The evidence of tradition and history. Observe that at the beginning of history

man had a personal knowledge of God. (Genesis 3: 8; 4: 9-16; Pearl of Great Price, Moses 4:14; 5: 6-9, 22, 32-41. See further Genesis 6: 13; 12; Exodus 19: 9, 11, 17-20.) (b) The evidence of human reason. Purpose and design in nature apparent to all (see Heb. 3: 4); only "the fool hath said in his heart, There is no God." (Psalm 14: 1; see also Proverbs 1: 7; 10: 21; 14: 9.) Distinguish between nature, which comprises the works of God, and God Himself. (c) The evidence of divine revelation; this is most conclusive. In addition to references under "a" above, see account of revelation to Enoch (Genesis 5: 18-24; compare Jude 14: Pearl of Great Price, Moses 6 and 7); to Moses (Exodus 3: 6; also 20: 18-22; 24: 9, 10); to Isaiah (Isaiah 6: 1-5); to the brother of Jared (B. of M., Ether 3); to Joseph Smith P. of G. P. Writings of Joseph Smith 2: 17; see further Doc. and Cov., 76: 11-24; 110: 1-4.

II. The Godhead.

1. Three personages—Father, Son, and Holy Ghost. (a) Individual manifestations (Matt. 3: 16, 17; Mark 1: 9-11; Luke 3: 21, 22; see also John 14: 26; 15: 26; Acts 7: 55, 56; and Writings of Joseph Smith referred to above.) (b) Each member of the Trinity is called God; together they constitute the Godhead. (I. Cor. 7: 6; John 1: 1-14; Matt. 4; 10: I. Tim. 3: 16; I. John 5: 7; B. of M., Mosiah 15: 1, 2.)

2. Unity of the Godhead. (a) In attributes, powers and purpose. (John 10:30, 38; 17:11, 22; B. of M. III. Nephi 11: 27, 36; 28:10; see also Alma 11:44; compare John 14: 9-11.) (b) Belief that the Godhead is one in person is unreasonable and unscriptural.

General reference: "The Articles of Faith," Lecture II., p. 27-53.

DIED.

Edmunds.—Sister Elizabeth A. Edmunds, at Landoff, Cardiff, October 21st, 1910. Sister Edmunds was thirty-eight years old and had been a member of the Church for nearly ten years. She was baptised January 9th, 1901, and has been a faithful member ever since.

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